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Was können Pastor und Lehrer tun, um rechtschaffen für die Schule zu missionieren?

(Fortsetzung.)

Daß der Prediger einer Gemeinde für den christlichen Unterricht der ihm Befohlenen zu sorgen verpflichtet ist, wird in unsern Kreisen stets angenommen. Denn dem Prediger sind alle Seelen der Gemeinde befohlen, somit auch die Seelen der Kinder. Apost. 20, 28 heißt es: „So habt nun acht auf euch selbst und auf die ganze Herde, unter welche euch der Heilige Geist gesetzt hat!“ Und 1 Petr. 5, 2: „Weidet die Herde, so euch befohlen ist!“ Gott fordert auch einst am jüngsten Tage vom Prediger die ihm einst befohlene Herde, denn Hesek. 34, 10 heißt es: „So spricht der Herr Herr: Siehe, ich will an die Hirten und will meine Herde von ihren Händen fordern.“ Zu der Herde gehören aber unbedingt die Lämmer, das heißt, die Kinder.

Das sagt Christus auch ganz ausdrücklich zu Petro, indem er nicht nur sagt: „Weide meine Schafe!“ sondern auch: „Weide meine Lämmer!“ Zu dieser Stelle sagt Calov: „Joh. 21, 17 werden in Petri Person alle Pastoren ermahnt, auch die Kleinen oder die Kindlein (infantes) mit Milch zu nähren, als die Lämmer.“

Wenn aber dem Pastor die Seelen der Kinder in seiner Gemeinde anvertraut sind, so muß er auch für deren Unterricht in Gottes Wort sorgen und somit für die in seiner Gemeinde bestehende Gemeindegemeinschaft, in der die Kinder in Gottes Wort erzogen werden.

Aber entbindet nicht das vom Predigtamt abgezweigte christliche Schulamt den Pastor seiner Verantwortlichkeit für die Schule und somit auch der Sorge, die Kinder der zu der Gemeinde gehörigen Familien zur Schule zu bringen? Sowenig es einen hohen Beamten seiner Verpflichtung oder Verantwortlichkeit entbindet, wenn

er zur Ausrichtung seines Amtes Helfer anstellt, ebenjowenig entbindet die Berufung eines Lehrers den Pastor seiner Pflicht gegen die Seelen der Kinder. Allen Pastoren sagt Gott durch den Propheten: „Ich will meine Herde von ihren Sünden fordern.“

Was können nun die Pastoren tun, um das Schulwesen in ihrer Gemeinde zu heben und somit Kinder für die Schule zu gewinnen?

Dies geschieht zunächst durch fleißige Belehrung, wozu sich dem Pastor mancherlei Gelegenheit bietet. Daß unser christliches Schulwesen eine Gabe und ein Geschenk Gottes ist, ist eine Erkenntnis, die wir nicht aus unserer Vernunft schöpfen, sondern aus Gottes Wort. Sollen daher unsere Gemeindeglieder willig gemacht werden, ihre Schulen zu heben und tüchtige Lehrer anzustellen, so muß ihnen nicht nur aus Gottes Wort der Befehl zur christlichen Erziehung, sondern auch der große Segen einer wohlgeordneten Schule vorgehalten werden. Dies muß in öffentlicher Predigt geschehen. Damit soll freilich nicht gesagt werden, daß die Pastoren jeden Sonntag oder jeden Monat über diesen Gegenstand predigen sollen, um etwa die Schularbeit in der Predigt so lange und so oft zu erwähnen, daß es den Leuten zur Gewohnheit wird. Denn wenn das geschieht, so achten die Zuhörer auch nicht mehr darauf. Aber wo das Evangelium oder die Epistel oder ein gewählter Freitext es naturgemäß mit sich bringt, daß er der Erziehung der Kinder das Wort redet, so soll ein Pastor solche Gelegenheit nicht unbenuzt vorübergehen lassen. Auch sollte jedes Jahr wenigstens einmal eine besondere Schulpredigt gehalten werden.

Eine andere sehr gute Gelegenheit ist, daß man die Sache in der Gemeindeversammlung öfters zur Sprache bringt. Die Erfahrung lehrt, daß, obwohl die Gemeindeglieder sich gerne unter die Predigt des Wortes Gottes beugen, doch einzelne Fragen, die im Herzen während der Predigt aufsteigen, unbeantwortet bleiben. Da möchte wohl ein solcher Zuhörer gerne Aufklärung haben; aber das geht doch nicht in der Kirche. Wenn nun die Sache in der Gemeinde gründlich erwogen wird, so kann er seine Fragen stellen und somit die nötige Aufklärung empfangen. Und bis jetzt hat uns der liebe Gott ein solches Ministerium gegeben, welches gerne auf alle Fragen, die das Wohl der Kirche und Schule betreffen, antwortet. In manchen Gegenden unserer Synode haben Pastoren es auch so eingerichtet, daß sie etliche Abende im Jahre sogenannte Schula b e n d e haben, an denen sich die Gemeinde versammelt, um die Schulsachen zu besprechen. In solchen besonderen Versammlungen bietet Luthers Schrift „An die Ratsherren aller Städte deutschen Landes“ oder „An den Adel“ oder „Predigt, daß man die Kinder zur Schule halten soll“

dem Pastor eine köstliche Handhabe. Diese kann man abschnittsweise verlesen und erklären. Unsere Gemeindeglieder hören gerne, was Luther, der große Reformator, über solche Sachen gesagt hat, und wenn das dann noch von dem Pastor erklärt wird, so wird es gewiß einen heilsamen Einfluß ausüben.

Eine andere Gelegenheit bietet sich dem Pastor dar, wenn er bei seinen Gemeindegliedern auf Besuch ist, wenn er dem Erzhirten, unserm Herrn Jesu, nach die Kinder zu sich ruft, besonders alle die, die im schulpflichtigen Alter sind, und sie um ihr geistliches und leibliches Wohl befragt und, wenn er dann in Erfahrung bringt, daß das eine oder das andere Kind nicht in die Gemeindeschule geht, das Kind selbst freundlich lockt und mit den Eltern über ihre Pflicht hinsichtlich ihrer Kinder redet. So missioniert er im eigentlichen Sinne für die Schule. Keinem treuen Pastor wird diese Arbeit zu gering scheinen, wenn er bedenkt, wie Christus seine Jünger ermahnte und sagte: „Lasset die Kindlein zu mir kommen und wehret ihnen nicht; denn solcher ist das Reich Gottes.“ Die Jünger glaubten ja auch, es sei eine zu geringe Arbeit für den Meister, daß er sich mit den Kindern, die die Mütter zu ihm brachten, abgebe. Darum belehrt er sie und befiehlt ihnen, sie zu ihm kommen zu lassen, und als Grund gibt er an, daß auch ihnen das Himmelreich gehöre. Eine ganz besondere Gelegenheit, dies zur Sprache zu bringen, bietet sich bei Tauffesten; denn da versprechen die Vaten, daß sie das Kind selbst aufziehen oder aufziehen lassen wollen in den Hauptstücken der christlichen Lehre. Diese Gelegenheit sollte er wahrnehmen und, daran anknüpfend, auch einmal von der Schule reden. Selbstverständlich soll damit nicht gesagt sein, daß er den ganzen Abend mit diesem Gespräch zubringen soll, sondern die Gelegenheit benutzen, für die Schule Hürsprache einzulegen.

Eine andere Gelegenheit, bei der die Pastoren das Schulwesen in ihrer Gemeinde fördern können, ist die regelmäßige *I n s p e k t i o n* der Schule. Leider steht es ja so, daß die Inspektion von seiten des Pastors selten gemacht wird. Daß kommt zuweilen daher, daß es Lehrer gibt, die sowohl denken als auch es aussprechen: „Der Pastor hat mir nichts in der Schule zu sagen.“ Und da viele Pastoren dies wissen, so scheuen sie sich, in die Schule zu gehen, aus Furcht, daß damit der edle Friede gestört werden könnte. Zum Teil kommt es aber auch daher, daß viele Pastoren denken, es sei ja eigentlich nicht ihre Pflicht, für die Kinder zu sorgen, da diese Sache dem Lehrer übertragen sei usw. Aber auch wenn die Gemeinde einen Lehrer hat, bleibt es dennoch Pflicht des Pastors, für die eigentlich ihm anvertrauten Rämmer in der Gemeinde zu sorgen; und obgleich dieser Teil

des Predigtamts einer andern Person übertragen ist, so bleibt er doch von Amts wegen der Aufseher über die Erziehung der Jugend; denn so spricht die Schrift, 1 Petr. 5, 2: „Weidet die Herde, so euch befohlen ist!“ Gott fordert auch von ihm die Verantwortung. Einst am jüngsten Tage wird kein Pastor sich damit entschuldigen können, wenn durch Veruntreuung des Lehrers viele Seelen verloren gegangen sind, daß er ja nicht das Amt gehabt habe, für diese zu sorgen, sondern der Lehrer. Rein, der Herr wird das Blut der Verlorenen zunächst von ihm fordern, da ihm die ganze Herde anbefohlen war. (Lehre und Wehre, 53, S. 251.)

In bezug hierauf ist schon oft die Frage in unsern Kreisen besprochen worden, was solche Aufsicht in sich fasse, und man hat einerseits geantwortet: Diese Aufsicht hat der Pastor von Amts wegen nur über Religion: Katechismus und Biblische Geschichte; mit den weltlichen Fächern und mit dem Unterricht in denselben habe er nichts zu tun. Andererseits nimmt man die Stellung ein, daß der Pastor die Aufsicht habe über die ganze Schule und über alle Unterrichtsfächer. — Was ist nun das Richtige? Wir fragen uns: Warum haben wir christliche Gemeindeschulen? Nicht bloß wegen der einen Religionsstunde am Morgen, sondern deswegen, damit Gottes Wort sich wie ein silberner Faden durch alle Unterrichtszweige hindurchziehen und ferner während alles Unterrichts die christliche, auf Gottes Wort sich gründende Erziehung geübt werden soll und kann. Der Pastor ist nun aber verantwortlich dafür, wenn auch in einem andern Fach als Religion falsche Lehre oder eine unbiblische Darstellung gelehrt wird. Welch eine verkehrte und unchristliche Weltanschauung kann nicht ein ungläubiger oder ein falschgläubiger Lehrer den Kindern im Geschichtsunterricht beibringen, wenn er nicht, wie Luther hervorhebt, auf das Walten des die Geschichte der Völker lenkenden Gottes hinweist, sondern auf menschliche Weisheit und Klugheit oder gar auf den blinden Zufall. Wie sehr kann er das Herz der Kinder vergiften, wenn er im Geographieunterricht die unsinnige Evolutionstheorie ihnen einflößt und von den Schöpfungstagen als Schöpfungsperioden von tausendjähriger Dauer redet! Wie kann er im Schreib- oder Sprachunterricht einen widrigen Hochmut oder Dünkel erzeugen, wenn er sich solche Sätze als Vorschrift aussucht, die derartige Sentenzen ausdrücken! Und so steht es im ganzen Unterricht und in allen Unterrichtszweigen.

Wenn darum ein Pastor seine Schule besucht, so soll das nicht so geschehen, daß er nur einmal eine Stunde lang da ist, sondern er merke sich in seinem Kalender oder Notizbuch, wo möglich, für jeden Monat einen Tag an für die Inspektion, bald in der einen, bald in

der andern Woche des Monats, je nachdem es ihm am besten paßt. Bei solchen Besuchen wird ein treuer Seelsorger nicht als ein Herr über den Lehrer erscheinen, sondern eingedenk des Wortes Christi: „Einer ist euer Meister, Christus; ihr aber seid alle Brüder“, wird er als sein Freund und Bruder erscheinen und handeln. Findet er etwas Gutes — und er wird immer etwas Gutes finden —, so scheut er sich nicht, dieses lobend anzuerkennen. Wie der Apostel Paulus auch seine Gemeinde lobt, sooft es tunlich war, so sollen auch Prediger ihren Lehrern die Anerkennung nicht versagen. Es ist das oft eine Klage, die unter uns gehört wird aus dem Munde der Lehrer, daß sie selten ein Wort der Liebe und Anerkennung hören. Sie arbeiten jahrein, jahraus und wissen nicht, ob ihre Arbeit befriedigt oder nicht. Dies Verlangen entsteht in dem Herzen eines jeden treuen Lehrers und ist nicht etwa eine Sucht nach Lob und Ehre, sondern das stille Verlangen nach der Gewißheit, daß man seiner Pflicht möglichst nachgekommen und der Vorgesetzte mit der Arbeit zufrieden ist. Ein solch gerechtes Lob macht Mut und Freude zur fröhlichen Weiterarbeit. Ein offener Blick in das Auge des Lehrers als eines lieben Freundes und Mithelfers im Amt, ein fester, freundschaftlicher Händedruck, ein ermunterndes Wort wirkt im Herzen eines treuen Lehrers einen köstlichen Widerklang liebevoller Schaffensfreudigkeit. Wenn die Kinder dies sehen, so erzählen sie es zu Hause; und wenn die Glieder es hören, freuen sie sich über das freundliche Verhältnis zwischen Pastor und Lehrer.

Aber inwiefern heißt das Mission für die Schule treiben? Wenn die Kinder sehen, wie sich der Pastor um die Schule bemüht, wenn sie beobachten, wie Pastor und Lehrer miteinander beraten und in welch freundschaftlichem Verhältnis sie zueinander stehen, so erzählen sie dies ihren Eltern. Die Eltern reden darüber mit andern und freuen sich darüber, daß ihre Beamten, Pastor und Lehrer, so um das Wohl der Schule besorgt sind, und werden dadurch willig gemacht, ihre Kinder dem Lehrer gerne anzuvertrauen.

Aber soll der Pastor alles gutheißen, was der Lehrer tut, auch wenn es nicht recht ist? Gewiß nicht; das will auch kein rechtschaffener Lehrer. Sind aber Mängel und Gebrechen da, so wird kein Pastor den Lehrer vor den Kindern herabssetzen und tadeln, noch viel weniger wird er über die gefundenen Fehler mit andern reden, sondern er wird mit seinem Lehrer eine Zusammenkunft haben, sei es unmittelbar nach der Inspektion oder an einem dazu bestimmten Abend, und mit ihm alles in christbrüderlicher Weise beraten und gemeinschaftlich mit ihm das Wohl der Schule suchen.

Eine weitere Gelegenheit, für die Schule zu missionieren, bietet sich, wenn Klagen über den Lehrer zum Pastor gebracht werden. Da soll ein umsichtiger Pastor nicht alsbald in den Ladel des Anklagenden einstimmen, sondern er wird, soviel es sich mit der Wahrheit verträgt, die guten Seiten des Lehrers und der Schule hervorheben, um, wenn möglich, die Bitterkeit im Herzen des Klägers zu entfernen. Nachdem er ihn so beruhigt hat, fordere er ihn auf, nun mit dem Herrn Lehrer die Sache in aller Freundlichkeit zu besprechen; auf diese Weise würden sie gewiß zu einem gottgefälligen Resultat kommen. Durch solche Belehrung würden Kläger für die Schule gewonnen werden; denn wenn der Pastor mit Recht das Gute des Lehrers hervorhebt, so wird auch das Gewissen des Klägers damit übereinstimmen, und er wird sich innerlich schämen, daß er den Lehrer so angegriffen hat.

W. C. R.

(Schluß folgt.)

Religious Training.

The Lutheran Synodical Conference has always maintained that no moral training is possible without the Word of God. The basis of the Lutheran educational system in the United States is the principle that religion is the most important object of human interest. We all know that the children of to-day are the men of the Church and of the State in the future. It will depend entirely upon the training of the children of the present how the future of the Church will develop. In our public system of training children we are neglecting entirely the most important phase of child-education. We are training the body and mind and forgetting the soul with its will power. In the Sunday-school we feed them with the crumbs of the Word, being satisfied to train their soul and its activities one hour in the week. The moral character-building is weakening not only in our home, but also in our Church. And why? Not because we do not know better. We all know better. Our conscience tells us so, our experience teaches us so, and God's Word commands us to bring our children up in the nurture and admonition of the Lord, Deut. 6: "Hear, O Israel: The Lord, our God, is one Lord. And thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy might. And *these words* which I command thee this day shall be in thine heart. And thou shalt teach them *diligently* unto thy children, and shalt talk of them when thou sittest in thine house, and when thou

walkest by the way, and when thou liest down, and when thou risest up." This command of God can be fulfilled under ordinary circumstances only by sending a child to the Christian day-school.

Even the secular press is deploring the religious situation of to-day. *The Republican Herald* of Winona, Minn., published the following editorial some time ago:—

"One sometimes hears a deal of nonsense about the danger of creating a prejudice against religion in the mind of a child by making him attend church once a week. The danger would seem to be about one-tenth as great as that of arousing a prejudice against education by sending him to school twice a day. In both cases the remedy lies in the good sense of the parents and their estimate of the value of religion and education carefully instilled into the child's mind. The purpose of bringing children to church is to form in them the habits, to surround them with the atmosphere, and to impart to them the instruction which conduces to the reception of divine grace and the formation of Christian character, and also to the making of good church-men, ready to do their work in the world.

"Let one number in his own congregation those who by their character, their devotion and efficiency, constitute its real life and force, and who derive from the ministrations of the Church the highest pleasure and benefit. Four out of five of them will be found to have been trained to churchgoing in childhood.

"The strength of the Church has been in the old-fashioned family pew, with father at one end and mother at the other, and a stairway of more or less restless children between. From that pew have gone out the upright, devout, consecrated men and women, who have loved the Church, and maintained her worship, and done her work in their several generations. For the sake of the Church, and especially for the sake of the children, let it be restored."

Not very long ago the *Globe-Democrat* of St. Louis, Mo., had the following remarks:—

"It was Solomon who said, 'Train up a child in the way he should go, and when he is old, he will not depart from it.' An old English proverb says, 'As the twig is bent, the tree is inclined,' and other languages express the same thought in proverb form. The problem of religious education in the United States, the building up of strong moral character as a basis for good citizenship, is a grave one. With more than 80 per cent. of boys and girls leaving the public school before they are fourteen years of age,

and with at least 50 per cent. of these securing no instruction of any other kind, religious or secular, it is easy to see that the foundation for good citizenship is not being broadly and solidly laid, and that we are not imparting to our youth in the mass those principles of righteousness which must, in turn, by them be made to govern the relations of our own country with the rest of the world. If, as we believe, the moral standard of other nations in determining international relations will not be one whit higher than that of the United States, or, as we also believe, if it will be lower, and to us will belong the task of leadership in that respect, how gravely should we feel our responsibility for the religious education of our young people and the molding of the principles which will govern them as citizens in determining the spirit of our public life and of our attitude towards the rest of the world.

"The moral character-building effect of home life is weakening in this country, owing to the changed conditions of living. The home as it was known half a century ago has largely ceased to exist in our large cities and industrial centers. The religious instruction which centered there is in a considerable measure gone, and adequate substitutes for it have not yet been created. The schools which specifically teach religion and seek to mold character are not in touch with a proportion of the youth of America so large that it has been estimated as high as one-half. All sorts of organizations are springing up to bring to bear upon the lives of boys and girls in their character-forming period influences which will in a measure compensate for this lack of home-training; but in their present stage of development they are woefully inadequate to the task. If we are to have a future citizenship that will be sound to the core, one that will keep alive in our public and in our private relations the spirit of righteousness, we must touch more fully the developing characters of the boys and girls of America with religious influences. Mere education in a secular sense will not accomplish it, though the banishment of ignorance is highly to be desired. The nation which will be able to lead the world out of its present chaos and establish it on a firm foundation of peace through righteousness will not necessarily be the nation whose citizens have the most highly developed minds, but that one whose citizens have been the most generally educated in righteousness. Happy will it be for the world if it be the same nation which has both the most highly educated mind and the most righteous spirit."

W. C. K.

What Tunes Shall We Use in Our English Services?

For over seventy years our Synod has conducted its work, and especially its church services, mainly in the German language; and it was natural that in these services our old classic German chorals were used. Gradually, however, we are becoming more and more English, and the question arises: What tunes shall be used for the English hymns?

One may answer: For that purpose our Concordia Publishing House has published the *Evangelical Lutheran Hymn-Book, with Tunes*. True, but it must be admitted that no congregation will ever learn to sing every one of these 457 tunes. Naturally, every congregation will make a selection of tunes to which the hymns in the hymn-book may be sung. And, of course, the selections thus made by the different congregations will vary. The result will be that every congregation has its own selection of tunes. With this selection, however, visitors from sister churches may be unfamiliar. And, as we all know, congregations of various localities feel the necessity of having occasional joint services, such as joint mission-festivals and others. We are also thinking of meetings of District synods, the General Body, conferences, etc. On occasions of that kind the question arises: To which tunes shall the proposed hymns be sung? and: Will all present be able to sing these tunes? It at once becomes evident that there must be some uniformity in the selection of tunes, not only for the individual locality, but also throughout the entire Synod.

Now, to attain some uniformity in this important matter in the city of Milwaukee, the Milwaukee Teachers' Conference has appointed a committee to make a selection of tunes according to which all hymns in our hymn-book may be sung. This committee made a careful study of the matter, and, after completing its work, gave every member of the conference an opportunity to peruse the proposed list. The selection of the committee was then not only pronounced a good one, but it was also decided to publish this list in the LUTHERAN SCHOOL JOURNAL. The intention is to give the majority of our teachers and organists a chance to examine this list. The list might then be discussed in the various conferences, and any suggestion or probable change referred to the Milwaukee committee. If the list should meet with general approval, it might eventually be used throughout the entire Synod. In that way a great step would be made in the right direction.

In preparing this list of tunes, the committee has endeavored to make its selections according to the following principles: 1) *We ought to retain as much as possible our treasure of Lutheran chorals.* 2) *Other tunes ought to have as much as possible the characteristics of a choral.*

It must be stated, however, that for some groups of hymns we were unable to find a tune in our hymn-book in accordance with the above principles. In that case the committee chose the tune which in their opinion was the best one.

In regard to so-called Gospel-hymns and similar tunes, although well known and frequently used, the committee felt justified in not recommending them. In the first place, most of them are not churchly; and in the second place, others, *e. g.*, the United Lutheran Church of America, have also displaced many of them by more appropriate tunes. We, in our circles, ought not only do likewise, but we ought to lead in this respect.

The committee also felt justified in recommending that such chorals as have been altered in the English hymn-book ought not be sung in the altered form, for the simple reason that the great majority of our congregations have been so accustomed to them that it would cause confusion were they now to sing the altered version. Moreover, it is doubtful whether the altered version is in every instance an improvement. We have recommended to sing them to Brauer's *Choralbuch*, since this is mostly used by our organists, and since the *Anthologie von Vorspielen* has been adapted to "*Brauer*."

Finally, the committee carefully went over all the hymns, and, considering meter and contents, has assigned each one to the tune most suited.

The *proposed list of tunes* follows.

Note.

Every number and title of a tune is followed by the list of hymns to be sung according to that tune.

Tunes marked with an asterisk (*) are not recommended, although frequently used.

The word "Brauer" following a tune, indicates that that tune is to be sung according to Brauer's *Choralbuch*.

S. M.

533 — Aberystwyth: 504, 533, 534, 554.

361 — Energy: 270, 289, 361, 380, 462.

175 — Potsdam: 52, 175, 176, 374, 397, 519, 589.

25 — Redhead: 25, 53, 137, 407.

41 — Schumann: 41, 373, 379, 406, 518, 531, 567.

- 422 — St. Bride: 319, 388, 422, 423.
 490 — St. Michael: 258, 320, 341, 369, 382, 430, 490, 491, 541.
 76 — St. Thomas: 76, 77, 328, 458, 468, 587.
 *Boylston (462).

S. M., 8 lines.

- 104 — Diademata: 104.
 41 — Schumann (use tune twice for one stanza): 105.
 175 — Potsdam (use tune twice for one stanza): 338, 487.

C. M.

- 542 — Domine, Clamavi: 211, 303, 542.
 13 — Dundee: 13, 94, 111, 172, 200, 219, 308, 342, 364, 496, 524.
 292 — Ich singe dir mit Herz und Mund: 47, 75, 98, 108, 129, 292, 293.
 157 — Lobt Gott, ihr Christen allzugleich: 139, 155, 157, 158.
 61 — Nun danket all' und bringet Ehr': 30, 61, 74, 93, 102, 117, 128, 228, 237, 267, 302, 580.
 463 — St. Flavian: 6, 119, 214, 255, 389, 398, 399, 463, 502.
 96 — St. Peter's, Oxford: 96, 112, 245, 307, 354, 367, 368, 412, 452, 558.
 72 — Winchester Old: 27, 72, 90, 101, 330, 359, 378, 497, 560.
 *Avon (214), *Coronation (93), *Evan (342), *St. Agnes (90), *St. Stephen (128).

C. M., 8 lines.

- 521 — Old 137th: 46, 443, 521.

L. M.

- 110 — Ach bleib bei uns, Herr Jesu Christ (Brauer): 51, 110, 227, 437.
 177 — Angelus: 32, 39, 91, 177, 514, 522.
 266 — Die helle Sonn' leucht't jetzt herfuer: 29, 127, 229, 266, 483.
 274 — Erhalt uns, Herr, bei deinem Wort: 2, 54, 55, 274, 275, 283, 313, 403, 404, 438, 517, 523, 551.
 161 — Erschienen ist der herrlich' Tag (with Hallelujah): 140, 161, 239.
 1 — Herr Jesu Christ, dich zu uns wend': 1, 34, 35, 116, 173, 188, 251, 456.
 350 — Herr Jesu Christ, mein's Lebens Licht: 235, 250, 327, 350, 390, 428, 479, 489, 503.
 4 — Mendon: 4, 66, 114, 122, 167, 281, 332, 376, 459, 550.
 538 — Nun lasst uns den Leib begraben: 193, 206, 217, 429, 434, 538, 539, 540.
 20 — O heilige Dreifaltigkeit: 20, 36 b, 92, 360, 455, 488, 493.
 195. 475 — O Jesu Christ, mein's Lebens Licht: 42, 118, 144, 195, 204, 318, 326, 473, 475.
 78 — Old Hundred (Brauer): 70, 78, 79, 230, 232, 286, 450, 578.
 439 — St. Cross: 309, 418, 439, 440.
 150 — Vom Himmel hoch, da komm' ich her: 148, 150, 151, 162, 169.
 515 — Wenn wir in hoechsten Noeten sein: 115, 202, 269, 417, 419, 424, 425, 426, 515, 527.
 445 — Wo Gott zum Haus nicht gibt sein' Gunst: 120, 180, 300, 445, 446, 460.
 *Duke Street (229), *Federal Street (91), *Hursley (42), *Rest (540), *Woodworth (318).

L. M., 6 lines.

- Brauer, No. 9 — All' Ehr' und Lob soll Gottes sein: 73, 84, 481, 579.
 396 — Vater unser im Himmelreich: 12, 19, 85, 291, 348, 396, 492, 545.
 544 — Wer weiss, wie nahe mir mein Ende (Brauer — with slur on last syllable in first and third lines): 306, 420, 543, 544.

L. M., 8 lines.

- 432 — Schmuecke dich, o liebe Seele: 432.
 20 — O heilige Dreifaltigkeit: 36.
 410 — Valet (only available tune in book): 410.

4. 4. 7. 4. 4. 7.

- 234 — Ach Gott und Herr (Zeuch uns nach dir): 234, 421.

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4. 4. 7. 7. 6.
215 — O Traurigkeit, o Herzeleid: 215, 216.
4. 4. 11. 4. 4. 11.
156 — O Jesu Christ, dein Kripplein ist: 156.
4. 7. 8. 7. 8. 7. 8. 8. 7. 7.
513 — Gott lebet noch: 513.
5. 5. 8. 8. 5. 5.
331 — Seelenbräutigam: 331.
- 6s, 6 lines.
143 — Gottes Sohn ist kommen: 143.
352 — St. Olav (only available tune in book): 352.
- 6s, 8 lines.
346 — O Gott, du frommer Gott (with slur on last syllable in first and third lines): 384, 387.
6. 4. 6. 4. 6. 6. 4.
324 — Horbury (only available tune in book): 324.
6. 4. 6. 4. 6. 6. 6. 4.
353 — Winterton (no better tune in group): 337, 353, 520, 563.
* Bethany (520).
6. 5. 6. 5.
208 — Caswall (Wenn in Leidenstagen): 45, 208, 256, 581.
6. 5, 8 lines.
409 — Penitence (only available tune in book): 409.
6. 6. 4. 6. 6. 6. 4.
448 — St. Ambrose: 262, 305, 351, 448.
* America (305), * Italian Hymn (262), * Olivet (351).
6. 6. 5. 6. 6. 5. 7. 8. 6.
82 — Jesu, meine Freude: 82.
6. 6. 6. 6. 8. 8. (H. M.)
240 — Bevan: 11, 124, 240, 241, 244, 304, 329.
457 — Darwall: 453, 457, 469, 588.
* St. Godric (241).
6. 6. 7. 7. 7. 7.
508 — Auf meinen lieben Gott: 508.
6. 7. 6. 7. 6. 6. 6. 6.
* 64 — Nun danket alle Gott: 64, 272.
346 — O Gott, du frommer Gott: 344, 346, 347.
385 — Was frag' ich nach der Welt: 385.
- 7s.
225 — Christ ist erstanden: 225.
106 — Gott sei Dank durch alle Welt: 8, 68, 106, 126, 297, 586.
48 — Heinelein: 48, 58, 165, 168, 516, 536.
141 — Nun komm, der Heiden Heiland: 141, 146, (154).
174 — Nun lasst uns Gott dem Herren: 174.
221 — Redhead (45): 178, 221, 243, 482, 500, 585.
433 — Vienna: 7, 15, 26, 56, 263, 259, 355, 411, 433.

7s, 6 lines.

183 — Dix: 28, 71, 100, 123, 125, 183, 298, 301, 315.

199 — Gethsemane: 99, 199, 325.

* Toplady (325).

7s, 8 lines.

296 — Ebeling: 107, 163, 213, 296.

141 — Nun komm, der Heiden Heiland: 154.

295 — St. George's, Windsor: 184, 295, 299.

* Martyn (107), * Mendelssohn (154), * Spanish Chant (213).

7. 4. 7. 4. 7. 4. 6.

89 — Jesu, meines Herzens Freud' (Brauer): 89.

7. 5, 8 lines.

166 — Glorification: 166.

7. 6. 7. 6.

9. 529 — Christus, der ist mein Leben: 9, 442, 529, 582.

153 — Lasst uns alle froehlich sein: 153, 583.

179 — Valet will ich dir geben: 149 (combining two stanzas).

7. 6, 8 lines.

134 — Ach Gott vom Himmelreiche: 134, 435, 556, 557.

201. 525 — Herzlich tut mich verlangen: 49, 50, 201, 525.

408 — Ich dank' dir, lieber Herre (Brauer): 21, 190, 371, 408.

322 — In Morgenrot gekleidet: 322, 466, 471, 472, 474, 562.

192 — Jesu, deine Passion: 192.

179. 532 — Valet will ich dir geben: 113, 132, 136, 179, 323, 377, 526, 532, 584.

* Aurelia (466), * Ewing (556), * Missionary Hymn (474), * Webb (471).

7. 6. 7. 6. 6. 6. 6.

381 — Straf' mich nicht in deinem Zorn: 381.

7. 6. 7. 6. 6. 6. 6. 6.

218 — Auf, auf, mein Herz, mit Freuden (Brauer): 218.

7. 6. 7. 6. 6. 7. 7. 6.

22 — Aus meines Herzens Grunde (Brauer): 22, 142, 233.

252 — Zeuch ein zu meinen Toren (Brauer): 252, 509.

7. 6. 7. 6. 8. 7. 6.

197 — Herr Christ, der einig' Gott'ssohn (Brauer), or, Wenn meine Suend' mich kraenken (Brauer, No. 177): 197.

7. 6. 8. 6, 8 lines.

288 — Alford (only available tune in book): 288.

7. 7. 6. 7. 7. 8.

33 — O Welt, ich muss dich lassen: 33, 205.

7. 7. 7. 5.

356 — Capetown: 356, 546.

7. 7. 7. 7. 7. 7. 8.

203 — O Lamm Gottes unschuldig (change second note to quarters and tie third and fourth notes): 203.

7. 8. 7. 8. 7. 7.

220 — Jesus, meine Zuversicht: 220, 222.

414 — Meinen Jesum lass' ich nicht (Witt): 88, 135, 414, 537.

46 What Tunes Shall We Use in Our English Services?

7. 8. 7. 8. 7. 6. 7. 6. 7. 6. 6. 7. 6.
 59 — Nun lob', mein' Seel', den Herren: 59.
 7. 8. 7. 8. 8. 8.
 3 — Liebster Jesu, wir sind hier: 3, 10, 343, 402.
 7. 8. 8. 8. 8. 8. 9. 9. 8.
 257 — Komm, Heiliger Geist, Herre Gott (change melody in third and seventh lines and the Hallelujahs according to Brauer): 257.
 7s, 14 lines.
 271 — Gott der Vater wohn' uns bei: 271.
 8s, 3 lines.
 555 — Dies Irae: 555.
 8s, 10 lines.
 109 — Wie wohl ist mir, o Freund der Seelen (Brauer — slur eighth and ninth notes in first, third, and fifth lines; tie eighth and ninth notes in sixth, eighth, and ninth lines): 109, 566.
 394 — Wir glauben all' an einen Gott (Luther) (Brauer — add c-sharp and d to first slur in ninth line, and omit second slur in tenth line): 394.
 394 b — Wir glauben all' an einen Gott (Kittel): 394 b.
 8. 4. 8. 4. 8. 8. 8. 4.
 44 — Temple (only available tune in book): 44.
 8. 5. 8. 3.
 370 — Stephanos: 370.
 8. 5. 8. 4. 7. 7.
 185 — Mit Fried' und Freud' ich fahr' dahin: 185.
 8. 5, 8 lines.
 69 — Horeb (only available tune in book): 69.
 8. 6. 6. 8. 6. 6.
 145 — Froehlich soll mein Herze springen: 145.
 501 — Warum sollt' ich mich denn graemen: 501.
 8. 6. 8. 6. 6. 6. 6. 6.
 561 — Paradise (only available tune in book): 561.
 8. 6. 8. 6. 8. 8.
 254 — Erfurt: 18, 254.
 8. 6. 8. 8. 6.
 564 — Elton (only available tune in book): 564.
 8. 7. 7. 7. 7. 7.
 393 — Wir glauben all' an einen Gott, Vater: 393.
 8. 7. 7. 8. 7. 7.
 317 — Ach, was soll ich Suender machen: 317.
 8. 7. 7. 8. 7. 7. 8. 8. 8. 8.
 152 — Freuet euch, ihr Christen alle: 152.
 8. 7. 8. 7.
 449 — Batty (Ringe recht): 14, 37, 81, 95, 133, 449. Brauer, No. 89 — Ich dank' dir schon durch deinen Sohn: 461.
 160 — Lobt den Herrn, die Morgensonne: 97, 160, 467, 510, 590.
 (421 — according to 234.)
 * Trust (81).

8. 7. 8. 7. 4. 7.

465 — Zion: 268, 340, 465, 502, 593.

8. 7. 8. 7. 5. 5. 5. 6. 7.

273 — Ein' feste Burg ist unser Gott (change first note in eighth line to a quarter note): 273.

8. 7. 8. 7. 7. 7.

212 — Consolation (Nar mit Oeie): 43, 212.

23 — Gott des Himmels und der Erden (Brauer): 23, 86, 246, 287.

5 — Neander (Tut mir auf die schoene Pforte): 5, 223, 238, 594.

8. 7. 8. 7. 7. 7. 8. 8.

194 — Der am Kreuz ist meine Liebe: 194.

130 — Freu' dich sehr, o meine Seele: 130, 505, 506.

31 — Werde munter, mein Gemuete: 31, 248.

8. 7. 8. 7. 7. 8. 7. 4.

224 — Christ lag in Todesbanden: 224.

8. 7, 6 lines.

454 — Regent Square: 17, 187, 454, 470, 591.

131 — Sieh, hier bin ich, Ehrenkoenig: 131, 186, 447, 548.

8. 7. 8. 7. 8. 7. 4. 6. 8.

365 — Ich ruf' zu dir, Herr Jesu Christ: 365.

8. 7. 8. 7. 8. 7. 7.

507 — Was Gott tut, das ist wohlgetan: 507.

8. 7. 8. 7. 8. 7. 7. 8. 7. 7.

65 — Sollt' ich meinem Gott nicht singen: 65.

333 — Lasset uns mit Jesu ziehen: 333.

8. 7, 8 lines.

182 — O Durchbrecher aller Bande: 182, 231, 242, 290, 451, 464.

Hoelter's *Choralbuch*, No. 227 (*Sunday-school Hymnal*, No. 287) — O Durchbrecher aller Bande: 209, 210, 335, 336, 358, 395, 476, 477.

494 — O Herre Gott, dein goettlich Wort (Brauer): 294, 494, 511.

* Friend (305).

8. 7. 8. 7. 8. 7. 8. 7. 7.

401 — Christ, unser Herr, zum Jordan kam: 401.

480 — Es woll' uns Gott gnaedig sein: 264, 480.

8. 7. 8. 7. 8. 8.

416 — Herr, ich habe missgehandelt: 416.

334 — Mir nach, spricht Christus, unser Held (Mach's mit mir): 334.

8. 7. 8. 7. 8. 8. 7.

278 — Ach Gott vom Himmel, sieh darein: 277, 278, 282.

80. 261 — Allein Gott in der Hoeh' sei Ehr': 80, 261.

415 — Aus tiefer Not schrei' ich zu dir (Brauer): 284, 415.

314 — Es ist das Heil uns kommen her: 60, 314.

552 — Es ist gewisslich an der Zeit: 430, 552, 553.

383 — Herr, wie du willst, so schick's mit mir: 164, 383.

310 — Nun freut euch, liebe Christen g'mein: 170, 189, 236, 310.

528 — Wenn mein Stundlein vorhanden ist: 528.

8. 7. 8. 7. 8. 8. 7. 7.

530 — Alle Menschen muessen sterben: 530.

196 — Jesu, meines Lebens Leben: 196.

8. 7. 8. 7. 8. 8. 7. 8. 8. 7.
191 — An Wasserflüssen Babylon: 191.
8. 7. 8. 8. 4.
147 — Gelobet seist du, Jesu Christ: 147.
8. 7. 12. 11. 12. 12. 11. 11.
83 — Eins ist not, ach Herr, dies eine: 83.
8. 8. 6. 8. 8. 6. (C. P. M.)
276 — Kommt her zu mir, spricht Gottes Sohn (Brauer): 276, 316, 339,
372, 485.
* Meribah (339).
8. 8. 7. 8.
441 — Jesus Christus, unser Heiland: 441.
8. 8. 7. 8. 7.
207 — Da Jesus an des Kreuzes Stamm: 207.
495 — In dich hab' ich gehoffet, Herr (Brauer): 495.
8. 8. 7. 8. 8. 7.
363 — Alles ist an Gottes Segen: 121, 363.
8. 8. 7. 8. 8. 7. 4. 8. 4. 8.
24. 247 — Wie schoen leuchtet der Morgenstern: 24, 103, 247.
8. 8. 7. 8. 8. 7. 8. 8. 8. 4. 8. 8.
366 — Herzlich lieb hab' ich dich, o Herr (Brauer): 366.
8. 8. 8. 4.
386 — Southport: 357, 386.
8. 8. 8. 6.
265 — Clinging: 265, 321, 362, 484.
8. 8. 8. 7.
249 — Komm, Gott Schoepfer, Heiliger Geist: 249.
8. 8. 8. 7. 4.
391 — Dies sind die heil'gen zehn Gebot' (Brauer): 391, 392.
8. 8. 8. 8. 8. 8. 6. 6.
138 — Macht hoch die Tuer, die Tor' macht weit (Brauer): 138.
8. 8. 8. 8. 8. 8. 8. 4. 8.
413 — Allein zu dir, Herr Jesu Christ (Brauer—slur only three notes
in second and fourth lines, instead of four): 413.
8. 9. 8. 6. 6. 4. 8. 8.
549 — Wachet auf! ruft uns die Stimme: 549.
9. 8. 9. 8. 8. 6.
349 — Ich will dich lieben, meine Staerke: 349.
9. 8. 9. 8. 8. 8.
171 — Ich sterbe taeglich: 171.
62. 345 — O dass ich tausend Zungen haette (Dretzel): 62, 345.
311 — O dass ich tausend Zungen haette (Koenig): 311, 312, 400.
498 — Wer nur den lieben Gott laesst walten: 498, 499.
9. 8, 6 lines.
565 — Den signede Dag: 565.

9. 9. 11. 10. 4.

260 — Nun bitten wir den Heiligen Geist (Brauer): 260.

9. 10. 9. 10. 10. 10.

67 — Dir, dir, Jehovah, will ich singen: 67.

10s.

40 — Eventide: 16, 40, 427, 478, 486.

285 — Trisagion: 285.

10. 6. 10. 6. 7. 6. 7. 6.

559 — Jerusalem, du hochgebaute Stadt (Brauer): 559.

10. 6. 10. 6. 8. 8. 4.

405 — Apolutrosis (Wie gross ist des Allmaecht'gen Guete): 405.

10. 6. 10. 6. 9. 9. 4.

226 — Es ist genug, so nimm, Herr, meinen Geist (Brauer): 226.

10. 10. 5. 10.

547 — O wie selig seid ihr doch, ihr Frommen: 547.

11s.

57 — Delay Not (only available tune in book): 57.

535 — Frederick (only available tune in book): 535.

159 — Portuguese Hymn (only available tune in book): 159, 375 (in 375 repeat *entire* last line).

11. 4. 4. 11. 6. 6. 6. 7. 8.

87 — Ich lass' dich nicht, du musst mein Jesus bleiben: 87.

11. 8. 11. 8. 5. 9. 9. 6. 7. 5.

431 — Gott sei gelobet und gebenedeiet: 431.

11. 10. 11. 10.

512 — Consolator (only available tune in book): 512.

181 — Morning Star (only available tune in book): 181.

444 — O Perfect Love (only available tune in book): 444.

11. 11. 11. 5.

198, 279 — Herzliebster Jesu, was hast du verbrochen: 38, 198, 279, 280.

11. 12. 12. 10.

263 — Nicaea: 263.

14. 14. 4. 7. 8.

63 — Lobe den Herren, den maechtigen Koenig der Ehren: 63.

THE COMMITTEE:

REV. O. KAISER.

H. G. GROTHMANN.

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NB. All those interested in this matter will kindly address all communications to the chairman of the committee: Mr. B. Schumacher, 814 14th St., Milwaukee, Wis.

Another Contribution on the Subject of Coeducation.

(Submitted for publication by request of the Bartholomew and Jackson Counties' Pastors' and Teachers' Conference.)

The word "education" is derived from the Latin *educere*, to lead, or draw out, to unfold. Under the term "coeducation" we generally understand the education of both sexes together at one school. Coeducation, then, is the systematic unfolding, development, and cultivation of the natural powers of males and females by inculcation and example, or, in short, the instruction and training of adolescent boys and girls and men and women together in an institution of learning.

You desire, I take it, an answer to the question: Is coeducation a thing to be desired, advocated, and introduced into schools which until now have been spared instructing both sexes in the same studies and the same classrooms? Is such a mode of education conducive to the well-being of the home, the State, and the Church?

In his *Republic* Plato maintains that the education of women should be similar to that of men. He adduces as reason the essential similarity of their natures. He claims that the difference between the sexes is quantitative and not qualitative. He says: "Do we divide dogs into he's and she's and take the masculine gender out to hunt, or have them keep watch and ward over the flocks, while we leave the females at home, under the idea that the bearing and suckling of their puppies hinder them from sharing in the labor of the males?" "No," he says, "they share alike; the difference between them is only one of strength and weakness. . . . Then, if women are to have the same duties as men, they must have the same education. . . . All the pursuits of men are the pursuits of women also, and in all of them a woman is a lesser man also. . . . You will admit that the same education which makes a man a good guardian will make a woman a good guardian; for their original nature is the same."

Aristotle did not agree with Plato. He says that the natures are different, and, accordingly, education should differ. Aristotle holds that there is a qualitative difference between the sexes. He says: "The one is superior, the other inferior."

We say with the Scriptures that woman is the "weaker vessel." (1 Pet. 3, 7.) She is the weaker vessel both physically and mentally. Surely, education ought to take cognizance of this fact. Man and woman are two separate classes under the common species

"human nature." There is such a thing as a "manly nature" and a "womanly nature." The man has diverse qualities from the woman, which, while complementary, are yet different. Now in coeducation there is a constant striving to harmonize the two conceptions "manly nature" and "womanly nature." The tendency in coeducational institutions is continually to guard against over-emphasizing either the similarities or the dissimilarities which exist between man and woman. And in my estimation this is done to the detriment of both sexes. One cannot *unfold* two divergent natures in one and the same manner and preserve the characteristic traits and ordained spheres of each. The earnest striving in coeducational instruction and training to do justice to both the "manly nature" and the "womanly nature" wipes out the distinguishing elements and characteristics of sex, and produces emasculated men and makes women desirous of emancipation from their God-ordained position subservient to man. Woman was created and placed by God Himself subordinate to man (Gen. 3, 16), and the modern methods of education and twentieth-century clamorings are evidently tending to bolster, and build up, an equality between the two with perhaps even some degree of seeming success; yet this difference between the "manly nature" and the "womanly nature" cannot and will not be wiped out as long as waters run. You cannot change rabbits into lions, nor persimmons into watermelons. Contempt for God's ordinances and a disarrangement of omniscient, divine regulations can only spell harm, if not ruin, to mankind. In the last analysis this is exactly what comes to pass through the mode of instruction followed at coeducational institutions. In the end a divine ordinance is being lost sight of when adolescent boys and girls are educated together subject to the underlying idea that there are no divergent qualities between the two sexes, or, that these divergent qualities may well be harmonized.

Of course, coeducation is cheap. Certainly, it is more economical to build and maintain one set of lecture-halls than two, and to salary one teaching staff instead of two. Until quite recently no attempt has been made to justify coeducation on pedagogic and scientific principles, and every such attempt is an apology rather than an argument. Coeducation is evidently not the product of deliberate educational thought. For nature has provided that the boy shall grow at a slower rate than the girl, not only physically, but also mentally. The boy is from one to two years less mature than the girl of an equal age. Naturally the girl will outdistance

the boy in their mutual studies, and though the boy may at first only resent this, he will finally view the girl's going to the head of the class with apathy and become indifferent to his ranking and all acquirement of knowledge. Some educators have therefore advocated separate classes in a coeducational school, with the idea of equalizing the irregularities of development by instruction better adapted to the needs of each. The University of Chicago has adopted a ségregation plan, and other colleges are working towards it. Some high schools (Grand Rapids?) have also divided the boys and girls into separate classes in some courses.

Another objection against coeducation is the constant and intimate association on the part of boys with girls, and still more, love before its time, which diverts the youth from his proper business of developing the fulness of his manhood.

Furthermore, wherever girls are in the majority, methods of recitation have undergone an unconscious evolution to the girl type. All this, naturally, to the great detriment of the boy. Small wonder that the average youth does not feel at home with young women in the same classroom.

We also find that in the coeducational college the social side continually threatens to overshadow the educational.

A restless discontent remains, especially where a woman's department has been grafted into an old institution with settled traditions and associations. There is a resentment among alumni and students, becoming at times an active hostility amounting almost to rebellion. Students justly complain that coeducation breaks up the unity of college life and militates against college spirit and enthusiasm. The *esprit de corps* of the men's and of the women's section cannot possibly be the same. Men and women have diversities of interest. Unless these diversities in mind and natural functions can be resolved into identities by mumbling *Abracadabra* or some other magic formula over them, there can be no perfect organization of college life for boys and girls bunched together.

Coeducation is a house divided against itself. A case of two halves that do not make a whole. Coeducation is a lopsided compromise at best, temporary and expedient, we hope, in those schools which have adopted it, for above the age of adolescence coeducation is psychologically indefensible.

Finally, a men's college which has admitted women to its halls does not give to them what they most need, *viz.*, an education which will prepare them for employment in which by nature and

the customs of society they are destined to be engaged. The sphere of the woman is the home. A college-bred woman, however, is apt to look upon a public and business vocation as a higher calling than that of wifehood and motherhood; especially so, when she has received her training in an institution primarily dedicated to the education of men. The bent a woman receives at a coeducational school leads her to believe that efficiency and success in some calling outside of the home is the height of attainment, and hence she finds the duties and demands of spousehood and motherhood incompatible and irksome. Surely, the times demand educated, efficient, industrious, energetic, and pious women, but the great crying need is women who stand for all that is womanly, women swayed by the power of love to their God and their family, women who willingly and gladly place all their attainments beside the cradle and on the altar of the home. "The nation comes from the nursery," says Burke. The home is the crystal of society — the very nucleus of national character and public welfare!

Let us beware of running men and women together through the same educational hopper. If we cast women into the same mold with men during the formative period, we need not be surprised when women arrogate to themselves the rights, the duties, and the privileges of men in State and Church, — and this is another chapter.

Jonesville, Ind.

P. L. DANNENFELDT.

A Course in Grammar.

(Continued.)

THE PARTICIPLE.

Explain and show the nature of the participle by illustrating its use both as verb and adjective. As a verb it may take an object, and as an adjective it is used to limit or qualify a noun or a pronoun. Thus:

The children, *moving* quietly, made but little disturbance.
(Adjective value.)

The children, *moving* the desks, made but little disturbance.
(Both verb and adjective value.)

Show that *moving* (in the first sentence) might be placed before the noun "children" as any ordinary adjective might be, and make good sense. As,

The *moving* children made but little disturbance.

If we wrote the second sentence, "The moving the desks children made but little disturbance," it would sound queer. When the participle has the verb value with an object expressed, it is placed *after* the word which it modifies. While this is also true of the participle without the object, a participle of this kind may often be placed before the word. Call attention to the fact that *moving* not only tells the kind of children, but also shows action on their part, as we may see from the object of *moving*, desks. The double value of *moving* is thus shown. Illustrate by other examples this double value of the participle.

Show that the value of the participle differs from that of a verb used as the predicate. A verb used as predicate will always predicate something of a noun or words used as a noun. A participle alone is never used as the predicate, but is usually used with a modifying value, and does not express a complete thought when so used. Thus:

The children singing

is not complete, although *singing* in itself denotes action, while

The children sing

expresses a complete thought. Illustrate by further examples, and emphasize the *modifying* value of the participle.

Have the children commit all the participles to memory.

| | Present
Participle. | Past
Participle. | Past Perfect
Participle. |
|----------|------------------------|---------------------|-----------------------------|
| Active: | buying | bought* | having bought |
| Passive: | being bought | bought | having been bought |

Write model sentences in which these forms of the participles are used, and have the children write similar sentences.

The Use of the Participle.

The participles are used as adjectives, as nouns, and as adverbs.

1. As an *adjective*. (This is the most common use of the participle.) Thus:

1. The boys, *running* to school, saw the accident.
2. The child, *stretched* out in bed, began to snore.
3. The carpenters, *having finished* their work, went home.
4. Scrooge, *being frightened*, called the police.
5. The sailors, *reproved* by the captain, felt greatly offended.
6. The flowers, *having been gathered*, were placed on the table.

* Usually there is difficulty encountered in constructing sentences with the past participle in the active voice. If they cannot be readily written, they may be omitted. Usually only intransitive verbs may be used as examples. As, The man, *grown* old, had snowy hair.

2. As *noun*. As noun the participle may be used as subject of the sentence, as object, as object of a preposition, etc. Thus:

1. *Writing* makes an exact man.
2. He will reward you for *working*.
3. The *singing* of the children pleased the audience.
4. He heard the *tolling* of the bell.

3. As *adverb*. The participle used as adverb usually modifies some verb. Thus:

1. The children came *running* to school.
2. The natives went *singing* to work. Etc.

(See note upon participles used as adverbs in *Modern Grammar*, page 153.)

After the participle has been fully discussed and explained, exercises in parsing (oral and written) should be given. In parsing participles the following order should be observed:

- Class:* Transitive or intransitive.
Voice: Active or passive.
Tense: Present, past, or past perfect.
Syntax: Use in the sentence.

APPOSITIVES, OR WORDS OF APPPOSITION.

Show that the principal use of the appositives (nouns, pronouns, or adjectives) is to explain, and that they usually follow such words. Thus:

1. Mr. Jones, the *baker*, is sick.
2. Henry, the strongest *boy*, did all the work.

In sentence 1, "baker," and in sentence 2, "boy," show exactly who is meant. Illustrate by other sentences until the explanatory value of the apposition is clearly understood.

Appositives may be words or clauses.*

1. Nouns as appositives.

1. Texas, the largest *State* of the Union, formerly was a part of Mexico.
2. I, the *governor*, will pardon this man.
3. My mother helped Mr. Smith, the *junk-dealer*.

Have the children suggest similar constructions. Teach that the word in apposition is separated from the remainder of the sentence by commas. Show here, too, that the word of apposition, when a noun, is always in the same case as the word it modifies or explains.

2. Adjectives as appositives.

Show that, when the adjective is used as an appositive, it follows the noun which it modifies. Show that the adjective is

* The use of clauses as appositives must be taken in connection with the study of complex sentences.

used in this way for emphasis and in poetry often for the sake of rhythm.

1. The mother, pale and weary,
Still her burden bore.
2. The violet, sweet and modest, was discovered by a keen-eyed maiden.

The appositive adjectives are also separated from the remainder of the sentence by commas.

Have the pupils write a short paragraph, using both the noun and the adjective as appositives.

THE INDIRECT OBJECT.

Review the syntax of the direct object by illustrative sentences. Explain that the indirect object, although seemingly the object of the verb, is not directly the object. Thus in the sentence,

He bought me,

the sense is peculiar, because we do not usually buy *persons*. If, however, we continue the sentence by adding "a book," as,

He bought me a book,

the construction and the sense seem clear. Show that "book" is the real, or direct, object, while *me* is but indirectly so used. By changing the sentence a little, thus:

He bought a book for me,

we find that *me* becomes the object of a preposition. This shows more clearly, perhaps, the indirectness of *me* used as the object of the verb. Show that usually where there are direct and indirect objects, the sentence may be so reconstructed that the indirect object, usually a person, becomes the object of a preposition. Write the following or similar sentences to illustrate this:

You told me a lie.

You told a lie to me.

The farmer sold me grain.

The farmer sold grain to me.

Forgive us our trespasses.

Forgive our trespasses (to) us.

Get him some wood.

Get some wood for him.

Please lend them the money.

Please lend the money to them.

My mother baked me a pie.

My mother baked a pie for me.

Pay me the money.

Pay the money to me.

Show that not all verbs will take an indirect object. The following list includes a large number of such as will:

Forgive, get, give, lend, make, pass, pay, sell, promise, send, show, take, tell, write, allow, buy, owe, teach, read, bring, offer, etc.

Have the children construct sentences with these verbs, and in each case reconstruct the sentences so that the indirect object becomes the object of a preposition. Show that in the diagram the indirect object must be placed under the base line as a modifier of the verb with a cross, indicating that the preposition may be understood. Finally have the children select examples of indirect objects from the *Grammar* or some other book. M.

(To be concluded.)

Konferenzbericht.

Von W. S. Ritzmann.

Die Nord-Indiana-Lehrerkonferenz versammelte sich vom 10. bis zum 12. November 1920 in der St. Paulsschule zu Fort Wayne, Ind. Anwesend waren 64 Lehrer und 3 Lehrerinnen.

Nach der Organisation wurden folgende Beamte auf drei Jahre erwählt: Vorſitzer: S. Konow; Erſatzmann: M. Pohlmann; Sekretär: W. S. Ritzmann; Hilfsſekretär: W. J. Möller; Kassierer: G. Kampe; Dirigent: Herm. Gahn; Entſchuldigungs-komitee: Theo. Roſche, J. E. Bredemeier; Komitee für Arbeiten: S. Linſe, A. J. Holtmann; Berichtſtatter: L. G. Eggers, C. S. Meier.

Hierauf verlas Vorſitzer Konow ſeine Eröffnungsrede, in welcher er die Lehrer zur ferneren Treue im Amte ermunterte.

Folgende praktiſche Arbeiten wurden vorgeführt: 1. Bible History: "The Foolish Rich Man," P. Luecke. 2. Catechization on Questions 7—12, E. P. Rosenau. 3. The Use of the Globe in Teaching Longitude and Latitude, W. F. Bennhoff. 4. Geography of Alaska, S. Roth. 5. The Panama Canal (an illustrated lecture), F. E. Bredemeier. 6. Oral Composition on Jefferson, H. J. Foelber. 7. The Relative Pronoun, Carl Schlund.

Folgende theoretiſche Arbeiten wurden verlesen: 1. Die Götlichkeit des Lehrerberufs, G. Kampe. 2. Why Ought Hygiene Be Taught in Our Schools, and How Much? H. Decker. 3. How to Modify Our Course in Arithmetic to Meet the Demands of the Business World, K. Floering.

Unser Schulvisitator A. C. Stelhorn berichtete unter anderm, daß jetzt auch eine Süd-Indiana-Lehrerkonferenz ins Leben gerufen worden ist. Außerdem verlas er eine Arbeit über "Reading," in welcher er auf die Wichtigkeit dieses Lehrgegenstandes aufmerksam machte.

Herr J. C. Baur, Feldsekretär der Amerikanischen Lutherliga, legte der Konferenz einen interessanten Bericht vor über den Schulkampf in Michigan.

Beschlossen wurde, die Lehrerinnen unsers Distrikts als Glieder der Konferenz anzusehen und wie bisher die Protokolle in deutscher und in englischer Sprache zu führen. Auch wurde, wie üblich, ein Dank votiert für die erwiesene Gastfreundschaft.

Die nächste Konferenz wird, will's Gott, in Laporte stattfinden.

Die Konferenz vertagte sich mit einem Schlußvers und einem gemeinschaftlichen Vaterunser.

River Forest Gymnasium.

DEAR COLLEAGUES, —

Physical training is one of the branches which have received very little attention in our schools. It is, however, a part of the education of a child which ought not to be neglected. It is true that a child manages to get exercise for its muscles in play, but a systematic course in physical exercise will teach the child proper carriage, correct breathing, etc. In connection with it the teacher can warn against excesses in play, in eating, and in anything that may harm the physical well-being of the child. Unless the course in physical training is made interesting, unless it is varied and well balanced, it will not appeal to the child and will prove of little benefit.

In order to teach physical training, the teacher must know his part just as in every other branch that he is required to teach. Instruction in calisthenics and other exercises adapted to the school should therefore be given in the normal colleges. This is another reason for a gymnasium, which teachers will understand better than others.

What have you done, dear colleague, to get a gymnasium for your *alma mater*, or what do you intend to do? We depend on you to help us. How would the inscription "Erected by the Alumni" look over the door of the new gymnasium?

With sincere greetings,

THE GYMNASIUM COMMITTEE:

E. KOEHLER.
O. RUSCH.
E. H. ENGELBRECHT.

Literarisches.

Hold Fast That Which Thou Hast! Words of Encouragement, Warning, and Admonition to Our Confirmed Youth. Adapted from *W. Ziethe*. Price: Cloth, 25 cts.; cloth, gilt edge, 35 cts.

This little booklet will appeal to our confirmed youth, not only on account of the tasteful dress in which it appears, but also on account of the charm of its simple, but impressive language, adapted from the model letters to the confirmed by *W. Ziethe*. It presents the goodness and mercy of the Savior and the necessity of being true to Him in a form which will hardly fail to hold the attention of young and old to the end.

The Family Altar. Brief Daily Devotions Based on Selected Scripture-texts. By *F. W. Herzberger*. Concordia Publishing House, St. Louis, Mo. Price, \$2.50.

There is one great danger in a time when the Church is undergoing a transition in language, and that is that the troubles issuing from that may cause many to cease praying. In former years it has been a good old custom of our pastors to inquire when calling on their parishioners whether they still have their family altar, and this was augmented by our Christian day-school teachers diligently inquiring concerning the spiritual life of their pupils, whether they still say their morning and evening prayers, and whether they have an opportunity to participate in family worship. Is this still done? Are our schoolchildren still praying? Now that so many schools have instruction through the medium of the English language, do they learn to pray those sweet little prayers which were so customary when we were young?

This *Family Altar* gives a fine opportunity to the teacher to talk to his pupils about family devotion and to impress upon their minds the duty of praying and of asking their parents to have the old family devotion as in former years, if they have discontinued it.

The *Family Altar* is well arranged. At the head of each devotion there is a well-chosen Bible-text, which is followed by a terse and timely exposition applied to twentieth century conditions. Not infrequently appropriate quotations from Lutheran literature are given. The devotions are closed with one or more hymn verses, very cleverly selected from a wide range of the best Christian, mostly Lutheran, hymnody, or a prayer. The chief features of this book are its orthodoxy, its brevity, and its adaptability.

The binding is durable and in dignified taste. The book contains 375 pages in the format of 6x9. The quality of the paper is good, and the price, \$2.50, is moderate.

W. C. K.

Dierzehn geistliche Originallieder für Kirche, Schule und Haus. Von Theobald C. Breihan. Inhalt: 1 Neujaarslied, 5 Passionslieder, 1 Missionslied, 1 Reformationslied, 5 Weihnachtslieder, 1 Trostlied.

Diese Lieder sind für ein- und zweistimmige Kinderchöre berechnet und sehr gefällig. Wer etwas Neues für den Kindergefang wünscht, und die Lehrer suchen ja immer in dieser Beziehung, der setze sich mit dem Komponisten in Verbindung. Seine Adresse ist: 314 Lake Court, St. Joseph, Michigan.

N. L.

Altes und Neues.

Inland.

School Statistics for Northern Illinois. — In *The School Bulletin for Northern Illinois* published by the School Commission of the District of Northern Illinois, and edited by the school supervisor of the District, Mr. Paul Buszin, a very interesting and valuable table of statistics is given of the attendance of the Lutheran children in our schools. The table is especially valuable because of its comprehensiveness and completeness. Some of the figures and facts presented are worthy of notice, and we believe are of sufficient interest to the readers of the LUTHERAN SCHOOL JOURNAL to be reprinted here. — The total number of children attending the Lutheran day-schools is 11,826. This represents the attendance in September, 1920. The number of children attending the same schools at the end of the school-year, June 1920, was 11,023; the gain in pupils is, therefore, 803. In the District of Northern Illinois there are altogether 11,943 Lutheran children of school age. It would thus seem that in the schools of the Missouri Synod of this particular District nearly all of the children who ought to be in our Christian day-schools receive their Christian training in such schools. However, in another column of the table it is noted that of the Lutheran children of school age, 1,110 do not attend our Christian schools. When we note in another column that 993 children from non-religious parents attend the schools, the apparent discrepancy is explained. While some of our Lutheran Christians do not value a Christian training for their children sufficiently, there are evidently numerous irreligious persons who do see the value, and take advantage of the opportunity to send their children to our schools, and, in a number of cases, where a tuition-fee is collected are willing to pay for the privilege of doing so. What a valuable opportunity to do mission-work! Here are 993 children in one District "daily and richly" receiving instruction in the true Lutheran religion. Who knows what great good may be done to these children and to their parents, who often take such interest in their children's work in school that they also are attracted to the church which their children attend, and are thus drawn under the influence of the Gospel! — The total number of schools in the District is 123, in which 255 teachers are working, an average of 46 children to the teacher.

M.

In das **Michigan Lutheran Seminary** unserer Schwesternsynode sind 18 neue Schüler eingetreten. Die Gesamtzahl der Schüler beträgt 45, die größte in der Geschichte der Anstalt.

M. Z.

Die **Bereinigte Lutherische Kirche** bewilligte auf ihrer neulichen Synodalversammlung die Summe von \$50,000 zur Unterstützung ihrer Lehranstalt im westlichen Canada.

(3. u. A.)

Die **Postgraduate-Abteilung** des theologischen Seminars in Mt. Airy wird diesen Winter von fünf Studenten und dreizehn Pastoren besucht.

(3. u. A.)

Die **Baptisten** errichten in East Orange, N. J., ein theologisches Seminar, worin Missionsprediger für die Arbeit unter Neueingewanderten vorbereitet werden sollen.

(3. u. A.)

Ausland.

Konferenzbericht. Vom 10. bis zum 12. Oktober 1920 versammelte sich die ev.-luth. Lehrerkonferenz von Erechim zu Raiol Grande, Linie 3, und wurde von der ev.-luth. Bethelgemeinde daselbst köstlich bewirtet. Alle Konferenzbrüder, bis auf die Lehrer König und Jansen und die Missionare von Lagoa Vermelha, hatten sich eingestellt. Mit Freuden durfte die Konferenz den neuen P. C. Gundermann, den Ortspastor, begrüßen. Lehrer König hatte sich brieflich entschuldigt, und Lehrer Jansen erkrankte auf dem Wege zur Konferenz, so daß er den Sitzungen nicht beizuhören konnte. Sonntag, den 10. Oktober, wurde der Konferenzgottesdienst mit der Feier des heiligen Abendmahls abgehalten. P. C. J. S. Bachholz hielt die Beichtrede auf Grund Jes. 45, 22—25. Thema: „Der Ruhm gläubiger Kommunitanten: Im Herrn habe ich Gerechtigkeit und Stärke.“ P. J. Busch gründete seine Schulpredigt auf das Evangelium St. Lucä 2, 41—52 und zeigte: Die Pflicht der Eltern den Kindern gegenüber. Diese Pflicht besteht darin: 1. daß sie ihren Kindern ein Vorbild christlichen Lebens geben; 2. daß sie ihre Kinder fleißig in Gottes Wort unterrichten; 3. daß sie ihre Kinder anhalten, dem Worte Gottes gemäß christlich zu leben. Der Gemeindecantor, geleitet von Herrn Stante, verschönerte den Gottesdienst mit drei verschiedenen Liedern. Die Kirche war voll, so daß viele stehen mußten. Die Bethelgemeinde darf mit Recht bald an die Vergrößerung ihres Gotteshauses denken. Am Montag wurde die Konferenz mit dem Liede 324, von der Konferenz gesungen, und mit Gebet und Schriftabschnitt von dem Ortspastor, C. Gundermann, eröffnet. Obwohl Lehrer König nicht zugegen war, hatte er doch eine Arbeit geliefert, nämlich eine Reformationskatechese, und diese der Konferenz zur Besprechung eingesandt. Lehrer Verghöfer verlas ein Referat über: „Methodik des Rechnens im ersten Schuljahr.“ Beide Arbeiten wurden mit Dank angenommen. — P. J. Busch, als Visitator dieses Distrikts, hielt eine Ansprache an die Konferenz, worin er besonders alle, Lehrer und Prediger, ermahnte, fleißig Gottes Wort und die Bekenntnisschriften der lutherischen Kirche einschließlich der „Konfordinenformel“ zu studieren und unser „Kirchenblatt“ fleißig zu lesen. Hierauf referierte P. J. Busch über etliche Thesen von der „Kindertaufe“. „1. Auch die unmündigen Kinder bedürfen der Wiedergeburt und darum auch der heiligen Taufe. 2. So ist es auch der klar geoffenbarte Wille Gottes, daß die unmündigen Kinder sollen getauft werden. a) Gott will, daß ‚alle Völker‘, also auch die unmündigen Kinder, getauft werden sollen. b) Gott will, daß allen Menschen, auch den Kindern, geholfen werde. Christus will, daß auch die unmündigen Kinder zu ihm kommen, damit er sie segne, das heißt, damit er ihnen sein Verdienst, die köstliche Frucht seines Lebens, Leidens und Sterbens, mitteile und zueigne. c) Gott will, daß, wie die Beschneidung im alten Testamente, so die Taufe im neuen Testamente auch den unmündigen Kindern zuteil werde. 3. Diesem klar geoffenbarten Willen Gottes gemäß sind daher von jeher in der christlichen Kirche auch unmündige Kinder getauft worden. 4. Da die Taufe, das Bad der Wiedergeburt, den Glauben sowohl wirkt als fordert, so fehlt auch den Kindern kein Erfordernis zum gesegneten Gebrauch dieses Sakraments. 5. Dieweil Gott wohl uns Menschen, nicht aber sich selbst an die heilige Taufe gebunden hat, so dürfen fromme Eltern bei dem unvermuteten Tode ihrer noch ungetauften Kinder

sich getrüben, daß Gott dennoch mit solchen Kindern nach seiner Barmherzigkeit handle.“ Diese Thesen sind den Lehrverhandlungen der Missouri-Synode entnommen. Die ganze Konferenz nahm großen Anteil an der Besprechung dieses Themas. Man dankte herzlich dem Referenten für die Ausführung dieser Thesen. — Folgende Arbeiten wurden aufgetragen: Katechese über das Weihnachtsevangelium: Lehrer Hoffmann. Die praktische Behandlung der Zahl 5: Lehrer Berghöfer. Wie bringen wir unsere Gemeinden dahin, daß sie immer mehr die christliche Gemeindeschule schätzen und pflegen? P. C. Gundermann. Eine Katechese über die Rechtfertigung in der portugiesischen Sprache: P. A. Haffe. Arbeit über den Gebrauch der Präposition in der portugiesischen Sprache: P. Th. Strieter. Referat über Luthers Großes Bekenntnis vom Abendmahl: P. J. Busch. Die Verteilung der einzelnen Unterrichtsfächer im Stundenplan: Lehrer Jansen. Gesangsunterricht in der Schule: Lehrer Stanke. Schulprediger: P. C. Gundermann. Beichtredner: P. Th. Strieter, Ersatzmann P. J. Busch. — Die Konferenz nahm die Einladung von Marcelino Ramos zur nächsten Sitzung an. Zeit der nächsten Konferenz ist ausgangs September oder anfangs Oktober 1921. Auch wurde zum Schluß eine Kollekte für arme Studenten erhoben, deren Betrag 26\$000 war. Für die köstliche Bewirtung wurde dem Lehrer Hoffmann durch Aufstehen gedankt. Der Ortspastor soll der Gemeinde den Dank der Konferenz vermitteln. Die Konferenz wurde mit dem Liede 336 und Gebet geschlossen. Möge denn der treue Gott durch Christus unserer Sünde Werk segnen zu seines Namens Ehre!

C. J. S. Wachholz, Sekretär.

Das Konfordia-Seminar zu Porto Alegre, Brasilien, beendete am 14. Dezember v. J. das Schuljahr 1920 mit einer Schlußfeier. Besondere Bedeutung wurde der Schlußfeier dadurch verliehen, daß sie wohl die letzte derartige Feier im alten Seminargebäude gewesen sein wird.

Eine „theologische Hilfs- und Beratungsstelle“ haben unsere Glaubensbrüder in der Ev.-Luth. Freikirche in Leipzig eingerichtet. Ihr Zweck ist die Befestigung der Theologiestudierenden „im Glauben an das göttliche Selbstzeugnis der Heiligen Schrift“. Der greise Pastor Stallmann lieft über alttestamentliche Exegese und Dogmatik, Dr. Koch über neutestamentliche Exegese und Kirchengeschichte. Direkte Veranlassung der schon von D. Gräbner befürgworteten Einrichtung ist die Unmöglichkeit für die jungen Studenten, nach St. Louis zu kommen. (3. u. A.)

“The Australian Lutheran” of October 27, 1920, was a convention number, giving reports of the sessions of the Ev. Luth. Synod in Australia, which were held at Kirchheim, Victoria, from the 15th to the 20th of October. Fifty-five pastors, professors, and teachers, and sixty-eight lay delegates from all States of the Commonwealth were present. In regard to the teachers we read under the heading “General Notes”: “Among those present at the Convention there were a number of teachers. Our schools, in particular, have passed through a dark period. The presence of several South Australian teachers, whose schools were closed by an Act of Parliament, brought back to our memory in full force the sad loss suffered by our Church in that State. The teachers present fully enjoyed the reunion on this occasion, and although saddened by the hard trials through

which they have had to pass, there was, nevertheless, a feeling of gratitude noticeable in all, also a hope for the future, and trust in Him who doeth all things well, and who is able to turn also that into a blessing which at present seems to us to be a wrong very hard to bear." M. L.

Correspondence.

G. H. presents the following problem, and asks how it may best be explained to pupils: How many per cent. above cost must an article be marked in order to make 25% after a discount of 20% has been given?

Let me first suggest to place a specific alongside of this general problem. Let us suppose Mr. B. wishes to know what to mark a piano he bought for \$200 so as to gain 25% and yet allow a discount of 20%. These \$200 are of course 100% in the general problem because the gain is computed on the cost.

What does Mr. B. intend to make on the piano? 25%.

On what sum is the gain always computed? On the cost.

$$25\% = \frac{1}{4} \text{ of } \$200 = \$50 - \text{gain} - \frac{1}{4} \text{ of } 100\% = 25\%$$

$$\$250 - \text{selling price} \dots 125\%$$

What, then, must he sell for in order to gain 25%? \$250 — 125%.

Why will he not mark this price on the piano? He knows he must allow a discount.

What sum is now equal to 100%? The marked (list) price.

Why? The discount is always computed on the marked price.

What discount does he want to allow? 20%.

What price cannot be equal to 100%? The selling price.

What per cent. is it equal to? Marked price less discount = 80%.

What statement can we now make? 80% = \$250; 80% = 125%.

What should we find? Marked price or 100%.

Solve by rule of three:

$$80\% = \$250 \times \frac{25}{100} = \$625 \qquad 80\% = 125\% \times \frac{5}{100} = 625\%$$

$$\begin{array}{lcl} 1\% = \frac{80}{100} & \text{or} & \frac{2}{312.50} \\ 100\% = 2 & \text{or} & 156\frac{1}{4}\% \end{array}$$

What is the question in the problem?

What per cent. above cost must an article be marked?

How can I find how much the marked price is above the cost? By subtracting cost from marked price.

$$\begin{array}{rcl} \text{Marked price} & \$312.50 & 156\frac{1}{4}\% \\ \text{Cost} & 200.00 & 100\% \\ \hline \end{array}$$

$$\$112.50 - \text{Answer} - 56\frac{1}{4}\%$$

In general, I would suggest that the pupils be led to understand clearly on what sum in any given application of percentage the rate is computed, that this sum is equal to 100%, that when this sum and the rate are given, you proceed to find that per cent. of the sum, that when either is not given, you formulate a statement and solve by rule of three, that answers be always checked up with the questions in the problems. O. F. R.

P. in Mo. — You have shown temper in dealing with parents of a pupil who had misrepresented an occurrence in school-life and complained of rudeness on your part, in doing which he greatly exaggerated. Now the parents are dissatisfied, and complain about you, and you would like to know whether you were not justified in showing your temper.

Undoubtedly it was not wise on your part to show your temper, much less was it according to the example which Christ gave us. It must be admitted, however, that teachers very often are highly provoked to anger. Parents sometimes are unjust, and often they are rude and impertinent, making bitter remarks about the Christian day-school and its religious training. They approach the teacher in school and scold him in the presence of the children, threatening to report him to his superiors for bad behavior.

What should the teacher do? Should he answer the indignant parent in the same manner? Should he also begin to browbeat and to abuse him? No, as soon as the teacher does that, he thereby gives the parent sufficient evidence to corroborate the child's statements, because an angry teacher is not different from any other angry person. His actions, voice, and features will be anything but pleasant and agreeable. He will surely say something unkind and unjust, of which he will later repent. By word and deed, the angry teacher will give the parent good ground for complaint, and the parent's prejudice against the teacher will be still greater.

No, the teacher must be kind, friendly, and polite with an indignant parent, calmly asking him to step in and kindly offering him a seat. Since most parents have received an incorrect statement from the child, and have heard one side only, and *that* according to the conception of the child, they will reason accordingly, and feel convinced, by following the child's evidence, that their judgment in the matter is right. And if the teacher investigates thoroughly, he will find that the reasoning of the parent is correct, according to the information he has received from the child. The parent cannot be blamed. His indignation is nothing but the expression of inborn feelings of the natural protector of the child.

Therefore, the teacher should ask the parent what the child has told at home, or, still better, request that he himself give a detailed account of the affair. If the teacher calmly points out that the child's version was based on an entirely wrong conception, and that the child had grossly misrepresented the case, the parent is easily convinced. Experience, however, teaches that a teacher showing any animosity or anger or the slightest trace of prejudice will create the impression in the mind of the indignant parent that he is partial; while calmness, a firm, but quiet attitude, and a definite manner of speech will convince the parents that he is doing his duty. Such a victory is lasting. *That* parent will protect the teacher against other accusers.

W. C. K.

Corrigendum.

Im Dezemberheft des „Schulblattes“, Seite 379, ist aus Versehen der Artikel „Geography Lesson on the Earth“ erschienen. Die Stellung unseres Blattes ist noch dieselbe, wie dargelegt im Jahrgang 8, Seite 65. 129. 161.

W. C. K.